

The French Plot found out against the English Church:

OR, A

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MANIFESTO

Upon the unequalness of the
Distribution of the 15000 l.
of the Money of the Roy-
al Beneficence, given every
Year to the French Protestants.

*The Sufferings of the Ecclesiastick Profelytes, from
the French Committee and its League:*

by Mich. Macclesfield

Together with their Petition

Humbly Presented to the

KING and Parliament,

Against the said Committee
and its League, who are the Enemies
to the CHURCH of ENGLAND.

By the Body of the Ecclesiastick Profelytes.

*Nihil tentandum, nisi cum potest aptè & tempestivè
tentari. Sen. Ep. 22.*

London, Printed for the Ecclesiastick Pro-
felytes. 1718.

MANIFESTO

Upon the unequalness of the
Distribution of the 15000 £
of the Money of the Roy-
al Beneficence, given every
Year to the Protestant



The Suffering of the French
Protestants, from
the French

Together with their Petition

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Humbly Presented to the

KING and Parliament,

Against the said Committee
and its League, who are the Enemies
to the CHURCH of ENGLAND.

By the Body of the Ecclesiastick Protestants.

Printed for the Ecclesiastick Pro-

testants, 1718.

THE PREFACE.

THough it be a great Misery to Live in Necessity, yet every one knoweth that there is no Necessity which Constrains Men to be Miserable. The Stoicks prevented it by an easy Death which Christianity forbids us to desire on any occasion, except Martyrdom for Christ's sake; therefore it is to shew that Poverty or Necessity by another way than by a Sad and Languishing Death, that we make Bold to Pray the King and Parliament attentively to consider the Reasons and urging Motives which move us to seek for Justice and a quick Remedy to our Evils. What more just and seasonable than the Walking of Esther to Ahasuerus? What's bolder for a Woman than to go to a King whose approaching was Death, unless she was called to him and touched the Golden Scepter? Was it an imprudence? No sure: It was her Duty, and an absolute Necessity for it, to save herself and her Nation destined to Death, whose Deliverance she obtained through the Blessing of God upon her Just and Charitable Undertaking. Necessity makes one do all; Necessitas interdum omnia fieri jubet: Tac. l. 10.

If we have not the Wisdom and Charms of that Great Queen, we have the same Motives, and a King at least as equitable as Ahasuerus. We beg Life of him for all the Poor French Refugees and Lay Proselytes in general, but in particular for all the Ecclesiastick Proselytes, against the Conspiracy of the French Committee and its League, who have determined our Ruin and Destruction in this Kingdom. They Speak great things, of turning us out of the Kingdom, of taking the Gown off from us, of putting us into Prison, and on the Pillory, of giving us nothing for the future, of sending us away into the Islands and Plantations; and that the Committee for the relief of the Proselytes shall fall.

The new Committee established by his Grace the Lord Archbishop of Canterbury, far from having the success expected by that Pious and Charitable Prelate, hath served only, through the Craft of our
French

The Preface.

French Commissioners, to strengthen their Party against us, and to give the English Commissioners chosen by the League, such black Ideas of us, which any one would be ashamed to give of the most Ungodly and Profligate Men.

We call their own Consciences to Witness; for we are known by the English, but by the hideous Character they give of us in all their Assemblys to make them be of their Mind and help them to bereave us of the Relief of the Royal Beneficence, and of the Collections of Money that we have heard to have been made for us in that said Committee, the Effects of which Relief we have not felt yet.

Our only Crime is, that we have declared ourselves openly for the English Episcopal Church, and have defended her Party on many occasions, especially of late against a French Minister who called himself a Romish Priest and a Jesuit, to seduce an Ecclesiastick Profelyte by fair Promises, who hath delivered unto us the Rendezvous written by the Hand of the said Minister whom they have endeavoured to justify, to Cloak their Shame, by threatening the said Profelyte with Sacrificing him and turning him out of the Kingdom, accounting one of us ungratefull for having acquainted his Ordinary and Superior with it, as Conscience obliged him to do; for, he that speaks against Religion, speaks against the State, of which it is the Foundation and Support: and seeing they have been unwilling to allow that pretended ungrateful to produce his proofs against that unworthy Minister, we most humbly beg Impartial English Judges to examine that Fact, and the other prohibited in these Kingdoms; as also all the Poor Profelytes oppressed by the French Commissioners, and calumniated by them, in the Company of our Commissioners; that we may have Justice done unto us.

Our Design in parting from the Ecclesiastick and Lay French Refugees, hath been but to put us under the Direction of our lawfull Superiors and Bishops, submitting to the Discipline of the English Episcopal Church, which we Pray God Bless and Increase more and more, for his greater Glory, and the Edification of the other Protestant Churches.

Who knoweth but his present Majesty is set on the Throne by a special Providence of God, as Ahazhuerus, for our Deliverance, and for the Rectifying of the crooked things amongst our French Refugees. He is the Anointed of the Lord, and we hope he will cause Justice to be done to us, and that he will take notice both of our Course of Life and that of our Accusers: which will oblige us, as in Duty bound, to Pray for ever for his most Gracious Majesty's Temporal and Spiritual Prosperity, and will put us in a State to Work in the Vineyard of God for the Edification of his People and the Converting of the remainder from Popery in these Kingdoms.

A

MANIFESTO

Upon the unequalness of the
Distribution of the 15000*l.*
of the Money of the Roy-
al Beneficence, given every
Year to the *French Protestants.*

The Sheep have been given to be kept by the Wolf.

IF Man being created for God, who is to make —
his only Happiness, can't please him, nor ac- —
quire that Happiness but by Religion, he —
ought to neglect nothing to uphold the Faith —
and Justice of it, as being the Basis and Foundati- —
on thereof, *Cic. de Off.* These two Vertues were so —
unseparable in Religion; that the *Romans* set up —
Altars to them, ^{near} one against another, in the *Capi-* —
tol, says *Cato Cens.* it was, My Lords, in that Place —
that their God represented by the Statue of a Thun- —
der striking *Jupiter*, with their Faith and Religi- —
on, was upheld by the *Roman Senate*: it is also, —
My Lords, in this great and august *English Senate* —
composed of the wisest Fathers of the Realm, ~~and~~ —
and of the most Learned Fathers of the Catholick —
Church, that we Ecclesiastick Profelytes, your most —
Humble and Dutiful Servants and Petitioners, make —
bold to look in this Country for a Refuge, a King, —
and a Defender of our Faith, and in your Persons —
Impartial Judges, who through his Sceptre may do —
us Justice and Protect us against the Ecclesiastick —

B

and

— and Lay-French Presbyterian Protestants, distributors
 — of the Royal Beneficence; as also against their
 — League, who oppose themselves to the Salvation
 — and Conversion of a great number of us, by calum-
 — niating us in their Assemblys and Private Houses,
 — and by excluding us from all Ecclesiastical Functi-
 — ons by Acts ^{decrees made} done in their Vestrys, and from the
 — Royal Beneficence, which, as they say in their War-
 — rant of 1717, belongs to no Body else, but to the
 — French Refugee Protestants, who came away from
 — France for Religion's sake and Liberty of Consci-
 — ence, tho' we are come into this Country for the
 — same Cause.

— If Charity is the Token and Proof of Faith and
 — Religion, where is theirs, and ^{our} the Sincerity of
 — their Ministers? who every day Pray ~~to~~ ^{for} God to
 — Convert the unfaithful, ^{and} to bring them from the
 — Error to the Light of Truth; and who afterwards
 — make ~~of~~ them Children of Hell, and ^{our} objects of their
 — most implacable Enmity ~~and Cruelty~~. ^{malice of their} Whose Mercy
 — they had rather yet to Implore here, and Languish,
 — than to see themselves utterly Perish amongst them
 — for Hunger, Misery and Poverty, or to Dye in a
 — Popish Country, in the Chains and Tortures of the
 — Hellish Justice of Inquisition, to which their Con-
 — version to the Catholick Religion, now adays cal-
 — led Protestant, Condemns them. We may say, that
 — we don't Live, but rather that we Dye every
 — day after our Conversion, through the Injustice and
 — Malice of the French Committee and its League,
 — being without Bread, without Help, and without
 — any Comfort.

— Is it not violating the most Sacred Laws of Na-
 — ture, and of the Right of Nations, to deal so with
 — us, especially if it be not lawful to Kill a flying
 — Enemy, as says *Lycurgus*, *hostes fugientes nolite*
 — *trucidare*. Can they without Crime make them Dye
 — who withdrawing from their Enemies who are also
 — the Enemies of God and of the Protestant Religion,
 — come

^{hither} come ~~here~~ to give Glory to God, having no other —
 Protector and Defender but His Majesty the King —
 of *Great Britain*, and no good to be hoped for —
 their Subsistence but in his Royal Beneficence, see- —
 ing they have no Trade to get their Living as —
 the Laity. ~~all of whom~~ —

Will not *Rome* laugh, seeing amongst Protestants, —
^{the} *French* Refugees, so well ~~knowing~~ ^{following} her intentions —
 and designs? Ought not *Rome* leap for Joy in all —
 places of her Dependency, into which many of —
 those unhappy Victims can retire, to fly from a —
 shameful Death, to which Necessity and Despair —
 could Constrain them? ~~Should~~ ^{Should} the shame of such an —
 inhumanity ~~should~~ spring up but upon those Hy- —
 pocrites and False Brethren, wearing the Gown for —
 Money sake, ~~but which are~~ ^{and being} inwardly as ardent —
Presbyterians and Enemy's of the Church of *Eng-* —
land, as they were in *France*; we would hold our —
 Peace; but it is not only imputed to the *Eng-* —
lish Nation, but also to the Protestant Religion —
 and your Holy Reformation, which in its Birth —
 under *Henry* the 8th, *Edward* the 6th, and *Queen* —
Elizabeth, so Charitably Provided by publick Acts —
 to the Safety and Subsistence of the Profelytes. —

Can that Duty be forgot without Contempt of —
 God and Religion, which the *Turks*, *Blackmoors*, —
Heathens, and *Jews*, so Religiously observe towards —
 all them who join on their side? ~~Are~~ ^{you generous} *England* —
 more obliged to it in behalf of the Profelytes, ^{Profelytes} *Protestants* —
 that they have no other Profession but to serve a —
 Church, and they Renounced for ever to their Coun- —
 try, Benefices, Hopes, Estate, Relation, and Friends, —
 who also because of their Conversion would be- —
 come their Hang-Men, ~~if they had~~ ^{they} the Misfortune —
 to fall again into their Hands. Some of us ha- —
 ving Superstitious Fathers and Zealous for *Popery*, —
 had a sad experience thereof during many Years —
 they Lived absconded in *France* after their inward —
 Conversion without daring come from thence, lest —
 they

- they should under go the greatest Punishment the
- inquisition inflicts to such innocent unfortunates
- whom they keep ~~only~~ in Fetters to make of them
- a Publick show of Cruelty and an horrid Example
- for those who, like we, would open their Eyes *and*
- those of* ~~and~~ their Parents, to Renounce to Idolatry and
- Superstition.

— As soon as his Majesty, always inspired for the advancement of Christ's Reign and his Church's good, had made the right and happy choice of the Lord

— Bishop of *Lincoln*, now by Divine Permission, Arch-

— bishop of Canterbury, to Rule, Instruct and Edify the

~~the Church~~ by his Virtue, Wisdom, and Piety, we went
~~England~~ many of us in a Body, and fell on our Knees, to

— implore his Grace's ^{protection} ~~success~~ in the pitiful state

— just now related by us, as also his Authority, to

— uphold us against the *French* Protestant League,

“ who deny the validity of our Ordination, and of

"our Ministry; witness an old Presbyterian Mini-

fter, named *Pegorrier*, who in his Confistory at

Leicester Fields, said to Mr. Flau, a new Con-

converted Priest, that he was the Minister of Antichrist: n

~~It is even to they account us,~~ some of them more

Moderate, compare us to the *Canaanitish* Weman,

or to the little Dogs who ought to be content-

ed with the Crumbs which fall under their Tables.

In fine, the respect we have for the Church, and

— for the Greatest and Noblest Fathers of the King.

— dom, who Compose this August Assembly, will

— not permit us to defile this Manifesto, with the

— injurious Names wherewith they discredit us amongst

the People: Of which we Complained also to his

- Grace My Lord Arch-Bishop of *Canterbury*, who

— being moved with Compassion towards our Deplo-

— rable Condition, and seeing by our Petitions we

" were thus ill used only because we profess the

“ *English Church*, and submit to the Discipline and

" Divine Service performed in it (which some of

them

them have had the ungodliness to call *Half a Mass*, in the presence of two of us) was so kind as to hear us; and after he had heard our just Proposals and Demands which were.

First, That we Ecclesiastick Profelytes should be distinguish'd from the great number of the Lay Profelytes, amongst which they have Confounded us without any Distinction of our Character.

Secondly, That we should be put again amongst the French Refugee Ministers in their Committee, from which they had put us away many Years ago, to deprive us of the same share which is granted to them.

Thirdly, That at least we should have a separate Committee from theirs.

He Granted us at length this last Demand, for which we have very great obligations to him and to the Lord Bishop of London, whose Protection we begg'd but for 15 or 16 Ecclesiastick Profelytes of the English Church, Subscribed in our Petition then delivered to him, and for all the others who might have come afterwards, that more care should be taken of their Subsistence, than the French Refugees have had hitherto.

But ~~Permit us, Illustrious Lords, with his Majesty's liking, to tell you, that in that new Committee established for the Relief of the Profelytes since 7 or 8 Months, his Grace mistrusting not enough our French Refugees, through an effect of his usual Goodness, left it to their Liberty to choose themselves the Commissioners; wherefore they have given us for French Commissioners and Distributers of the Royal Beneficence, such as hate us the most, and which the Wise Dion. calls, Galli supra modum Pecuniae amantes, Sic. Bibl. l. 3. who knew so well how to make their Advantage of such a change; that they have gained above the double of the Money they have granted with much ado to his Grace: for the List contained~~

but

— but 15 or 16 Ecclesiastick Profelytes, for whom
 — his Grace was contented with 400 l. but in the time
 — of the Distribution which was in the beginning
 — of July, last past, they produced a List of 100
 — People of all Sexes and Trades, which they had
 — taken out of their great Committee, to join them
 — with us, without any distinction of the Clergy
 — from the Laity, and without increasing the 400 l.
 — so that there being but 200 l. to distribute at that
 — time, most of the Clergy had nothing, and the
 — others very little. Hatred, Favour, Friends, and
 — Interest, ~~but~~ ^{having} more power in that distribution than
 — Justice and Charity.

— Besides, some Regulations of this new Commit-
 — tee are unjust and palpable ~~proofs~~ ^{evidences} of their Ven-
 — geance; seeing they have not put them to exe-
 — cution, as it may be seen in these.

— 1st. They have ordered, contrary to what they
 — do to their French Refugees, that no more Money
 — should be given to a Profelyte that hath a Fami-
 — ly, than to him who hath none; which hath now
 — been Executed, for they have given 12, 15, and
 — 20 l. to Single Laymen, and to a poor Profelyte
 — Minister, loaden with 4 Children and a Wife, 7 l.
 — and to many more likewise.

— 2^{dly}. in another Regulation they Order to all the
 — Profelytes that they shall not ~~go to the Commit-~~
 — tioners in particular, but only to the Assembly;

— which hath not been Executed neither, for ~~they~~
 — *Keeping* ~~keep~~ their Meetings sometimes in one place, and
 — sometimes in another, ~~neither was it Lawfull for~~
 — *any of us to go in to justify our selves from the*

— Vices which these good Presbyterian Protestants
 — have charged us with, Witness the Doctor of St.
 — Martin's Church, who is a Commissioner, and hath
 — *told* ~~related~~ it to one of us: it is ~~known~~ ^{known} with their
 — other Regulations,

— We have begged new Commissioners of My Lord
 — Archbishop of Canterbury against those Folks, that

we

we may justify our ^{behaviour} ~~conduct~~, and examine that of our Accusers, who have been in that our Judges and Partys, which we have not obtained yet; doubtless, because they have imposed upon him.

It was never heard a criminal hath been Condemned without having been heard ^{together} with the Witness of the Fact he is ~~charged with~~, nor his Witnesses are forbidden to appear for him; all this they have done in our Case, and ^{continue} ~~go on~~ to do: which makes the Poor Ecclesiastick Profelytes Contemptible, without any Reputation, and Credit, for it is rather our part to judge them than to be judged of them, as being Officers of God, Ambassadors of Christ, and much more Honest and better Protestants than they; whereas most of them are Lay-Folks, without Learning and Conscience: Wherefore we desire ~~your~~ Noble Company to Consider that all those Poor they have joined with us, taking them out of their Committee, had some of them in it, 5, 8, 10, 12, 15, and the others 18 / which makes a Summ of Money two or three times greater than that which they have given to our new Committee, whereby they have got the best over his Grace, using their Deceit to make him fall short of his intent.

Farther more, is it just that 60. and some odd French Ministers of theirs, shall have 3000 l. ^{Besides} ~~with~~ the Rent of their Churches which are Richer and more able to Maintain them than they were in France, whilst they give but 400 l. for 110 or 120 Profelytes. ^{what have neither churches nor state} This way of dealing justifies too much the Epithet heretofore given by Dion. to those French Men, and shews they support our Flight and Conversion, only to ~~gain~~ ^{increase} more Charitys in the Kingdom; and consequently to have a better share in the Royal Beneficence which is more than sufficient, for as many Poor again, if the Rich were not so much favoured with it, to the detriment of the Poor, whose Crys and Complaints would found

— sound and blaze through all the Town, ~~if these~~
~~Were with the~~ same Poor ~~were not~~ afraid of their Authority and

— great Power, but especially of their Craft and Lyes,
~~which they use~~ to turn the minds of the Great Ones to what side

— they please; which keeps them as Slaves: so that

— we may say of ~~as~~ ally with Tit. Liv. that the

— Peace which every one on us enjoys in these Bles-

— sed Kingdoms under the Domination of our Pious and

— Christian Monarch, seems to us harder than the War

— of a free People. *Pax servientibus gravior quam*

— *liberis bellum.*

— Those poor Victims of their injustice and hard-

— ness, dare not so much as Complain to those Rich and

— powerful Distributers; ^{for} it would ~~be~~ ^{be} increasing their

~~misfortune~~ ^{misfortune} ~~ails~~: but they open their Hearts to their own Bro-

~~thers~~ ^{thers} who feel to the quick the same bitings.

We should be afraid however to offend the

Christian Charity, if our intent was to blaze abroad,

that among those *French* Refugees, there are too

many that are Rich and Cruel, we had rather Dye

in our Misery than to publish such a Truth, were

not the State and Religion concerned in it: where-

fore we are contented to say here, that many of

em ^{former} were very Poor, and that a Half Pay ^{they had} can't

afford great Summs to be put to Interest, and to

Live so great, as they do ^{now}.

Tho' it is a very hard thing to Perish, ^{even}

^{yet} to the most Miserable; ~~yet~~ it would be ^{but} a

small thing if they Sought only after our Lives,

but they oppose themselves also to our Salvation,

exhorting us every day ~~by~~ ^{by} rewards to go back:

^{with promises of} This is, ^{inwarding us} ~~also~~ ^{more} astonishing, ^{namely} that a Minister of

a *French* Church, Named *Matthey*, ~~since~~ ^{some} days

^{ago} ~~say~~ ^{was} he ~~was~~ a *Romish* Priest and a Jesuite; and declaimed

against the Protestant Religion, to seduce an Ecclesi-

astick Profelyte newly come: And Mr. *Guilbon* who

Distributes the Money of the Royal Beneficence to

the *French* Refugee Ministers, and who is our

Sworn Enemy, said, the 6th of November last in

Slaughters

Slaughters Coffee-House in *St. Martin's Lane*, in the Evening, to another new Ecclesiastick Profelyte, that the Pope had ^{caused} ~~made~~ a general Pardon be published for all the Turn Coats of the Roman Church, bidding and exhorting him to make his Benefit of it, and ^{to advise with the same} ~~to~~ the Profelytes he could know. ^{to do if same} ~~very much~~

That would become ~~well~~ a Papist, but it is a Scandalous thing, not to say, an execration in the Mouth of a Protestant who by his Behaviour and Remonstrances ought to Exhort us to Perseverance: that is more than sufficient to prove their Hatred towards the Ecclesiastick Profelytes and their Contempt for the advancing the Reign of Christ, and the Honour of the Protestant Religion and the *English Church*, which is acknowledged the most Pure and Conformable to that of the Apottles.

It is not meet to pass over in silence their Hatred and Contempt of the Episcopacy, and of our Ordination, the validity of which they also deny; which proceeds but from the Temporal Interest, ^{because they have} ~~having~~ rather to be Bishops themselves and Masters, under the Name of Ministers, than to depend on the Bishops, and be Servants under the Name of Doctor of Parishes, or Curates; which Dignity ^{of the} they ought not to Condemn, seeing the Scriptures and all the Councils, from the first Age of the Church makes mention of Bishops.

The ill use the Bishop of *Rome* hath made of that Dignity is not a sufficient Reason to abolish it. 'Tis likewise ridiculous for those Folks, to require of us to be Re-Ordinated after our Conversion, ^{and that they} ~~without~~ denying the Power of the Bishops in all the Ages of the Church; otherwise they ought also to re-baptize us, according to such a Doctrine, which latter they have never done yet, wherein they contradict themselves; and it is to undeceive them from that Error, that we pre-

— fented a Petition to his Grace the Archbishop of
 — *Canterbury*, to beg of him to declare to us, if
 — we were really Priests, being Ordained by Ro-
 — ~~man~~ Bishops, and if we are, why are we not
 — acknowledged for such by the *French* League, nor
 — distinguished from the Laity by them.

— These with ^{several} other Injustices done unto us, obli-
 — ge us to come ~~with~~ with ^{it} most profound re-
 — spect to this August Assembly of the two States
 — of these Kingdoms both Civil and Ecclesiastick,
 — to implore your Protection and powerful Autho-
 — rity, against the said League, who deny your Or-
 — dination, and the Succession of the Episcopal Digi-
 — nity in the *English* Church, from the Apostles to
 — us, (tho' declared in the Scriptures, and approved
 — in all the Oecumenical Councils,) ~~by reason of~~
 — ~~which they~~ make no scruple to Destroy us by
 — all unlawful ways, seeing we incline to, and are for
 — the *English* Church.

— Wherefore, may it please your Lordships, see-
 — ing there is no less fearfulness in being willing
 — to Dye, when it is necessary, than in being wil-
 — ling to do it, when there is no need of it, says
 — *Joseph*, and seeing it is more Shameful not to endea-
 — vour to shun Poverty than to own it, *Egestatem*
 — *fateri nulli turpe, sed turpius, ut quis eam devi-*
 — *ter, non eniti*, says *Thucid.* in *Orat. de Per.* we
 — most Humbly beseech in the Name of God, and
 — for the good of the whole *English* Nation, all
 — the Fathers of this Assembly, to have Pity on us,
 — and to declare, if we are Ministers or no; and
 — if we are, that we may have the same Portion
 — of the Royal Beneficence as the *French* Refugee
 — Ministers, who hitherto have had a Pension, as
 — also their Wives and Children, and ~~yet~~ ^{yet} a pretty
 — Considerable, ^{one} tho' they have large Churches to
 — Serve, and many of 'em Summs of Money at
 — Interest; but that the Ecclesiastick Profelytes may
 — not Perish for want of Bread; we make bold to

re-

represent to your Lordships, that it would be ~~improper~~^{to} to forbid the Ministers and Elders of the French Churches of London, to fetch from Foreign Countrys Young Students in Divinity, or Ministers, to fill the vacant places of Preachers or Readers, as they have done hitherto, by promising them Considerable Pensions; which ~~has been~~^{is} the cause that the Ecclesiastick Profelytes have Starved for Hunger, and Beg for their Bread; nay, the Italian and Spanish Profelytes, before the New Committee was Established by his Grace, were excluded from the Royal Beneficence by the French, which was shutting up the Kingdom of Heaven against them.

Every one knows that they have so little Zeal for God's Service, that they had rather fill the Pulpits with ignorant Readers, Shoe-makers, and Tradesmen, who hardly understand Latin, or know how to Read, (and yet wear a Gown) than to give them to Divines, and Ecclesiastick Profelytes, who could incomparably better discharge their Duty in such Employments than those Folks.

We still most humbly beseech all the Reverend Fathers of these Kingdoms, to give Attention to the general Complaints of the poorest sort of the French Refugees, from whom they take unjustly the Share which Charity and Equity allow them in the Royal Beneficence, preferably to a great Number of Noble, ~~and~~ pretended Noble, comodeous Gentlemen, and Tradesmen, who have no need at all of it, and who are in a Secret List, because they would be ashamed, if their Names were seen with those of the true Poor; ~~let~~ a List Printed and Published every Year, ~~that~~ ~~of~~ ~~should contain~~ all them who Receive any Relief from the Royal Beneficence, according to the Orders which Queen Anne, of Glorious Memory, gave in the beginning of her Reign; which if they had executed, and the 15000 l. put into the Hands

- of the *English*, and Distributed by them, there
- would be no more any Poor amongst us, nor so
- many Powerful, Audacious, and Rich *French* Men,
- who Neglect the Care of the Poor, to raise up
- and enrich their Relations, Friends, ^{and} ~~Country~~
- ~~Men~~: For the *French* who receive a Pension and
- know the Rich, ~~seeing their Names in the Printed~~
- ~~List~~, would hinder the *English* Distributers from
- being imposed upon, by the *French* Commis-
- sioners.

That Gracious Queen ordered, that every Year
 a List of all them who received Money from the
French Committee should be Printed; that the Per-
 sons, their State, and Necessity, with the Summ
 granted unto them, might be known, which had
 been an infallible Remedy for many Particulars
 and Injustices, especially by ~~putting the 15000 L~~
~~of the Money~~ of the Royal Beneficence ^{into the}
 Hands of some *English* Commissioners, ^{who had}
~~being them~~ Distribute it to the *French* Refugees,
 both Lay and Clergymen; ^{through their order} that the *French* Mini-
 sters and Elders depending for their Subsistence
 on the *English* Church, might respect her, and
 not think of ruining her by strengthening their
 Party and weakening hers, as much as they can:
 For then they would be afraid to be Cut off
 from their Pensions, by the *English* Commissioners,
 if they should attempt to do what ought not to
 be done.

There are ^{several} Persons of good Repute of that time,
 that are ready to justify what we set forth, by
 truly relating the Crafts which they made use of,
 to hinder others Obedience to so Sacred, Just, and
 Necessary Orders, ^{given both for} the good of the State and
 the Church.

And as the Pious Legacy ^{us} and Alms, which
^{they} your Generous Nation hath ~~made~~ ^{given} so often ~~to~~ us,
 are the only inheritance of the Poor and not of
 the Rich, they are desired whom God shall in-
 spire

spire with ~~the making them~~^{giving some more} for the future, to
 Trust ~~them~~^{with more} ~~with more~~^{human} Christians, and Judi-
 cious Persons, than those have been, and are, whom ~~they~~^{Went}
~~to this time~~^{they have made} for Just Men and Gentlewomen
 of Charity, who by their Rough ~~and~~^{reception} ~~reception~~^{and}
~~the~~^{at} the Poor, ~~the~~^{the} first time they beg of them,
~~must have gathered~~^{must have made} an ~~in~~^{an} exhausted Stock
 of Money from 30. Years; if one will consider how
~~little they give every Year to each Poor, for the~~^{besides}
 that the Poor seeing the hardness of Heart of those depo-
 sitarys, and the Fierceness of those new Gentle-
 women of Charity, come no more to them, ~~but~~
 chusing rather Starve than to go and Humble them-
 selves before People inferior to them, ~~and~~^{in bulk}, who
 look on them as if they were Beggars, and use
 them ~~as if~~^{as if} those Alms came out of their own
 Purses, ~~pockets~~
 and indeed is It ~~surprising~~ to see so many Poor, after such nu-
 merous Collections of Money they have made in this
 City and Kingdom, after so great a Royal Beneficence,
 and after so many Pious Legacys and Alms. We could
 say with reason of all those vast Summs of Money
 designed for the Poor, what Plato said formerly
 of the Money that came into Lacedemon and went
 out of it, *Pecunie qua Lacedemonem ingreditur,*
vestigia nulla apparent, cujus quidem Lacedemone
egreditur, nusquam a quoquam Comperta sunt. His
 Majesty hath Signed the Warrant for the Money
 of the Royal Beneficence Ten Months ago, and for all
 that it hath not been distributed yet, ~~one must go very~~
~~often to fetch it from the Bankers, and Pay out~~
~~of it the Coaches going and coming, as well as~~
~~the Trouble of the Commissioners and Distributors,~~
~~nay, sometimes they oblige the Receivers, to Sub-~~
~~scribe for more than they receive.~~
 But to Return to what Concerns us more strict-
 ly, seeing our Ordination or Promotion to Priest-
 hood by the Bishop of the Roman Communion,
 hath been all along judged Lawful and Valid be-
 thy

— the late Arch-Bishop of *Canterbury* and Bishop of
 — *London*, who after a just and true Examination
 — of our Testimonies, Life, and Manners, have given
 — to the greatest part of us, their Approbation for
 — the Performance of the Functions of our Ministry
 — in their Diocesses. We most humbly beseech his
 — Grace My Lord Arch-Bishop of *Canterbury*, with
 — the other Prelates here present, to bear the same
 — Testimony to the Truth of our Priesthood, whereby
 — we may be acknowledged for lawful Ministers,
 — who have abjured the Errors of the *Roman Church*,
 — to Profess the Protestant Religion, and to submit
 — ourselves to the Pureness of its Doctrine and Worship, our
 — Ordination and Character being in no wise annul-
 — led by our Conversion, as our *French* Presbyterians,
 — both they who wear the Gown and they who
 — wear ~~the~~ short Cloaths do pretend; but rather Con-
 — firmed by it, and made more worthy of your
 — Care and your Pastoral Protection.

— Ye are the Bishops of Christ's Church, as the
 — Apostles were in the first Age, we acknowledge
 — you for their Successors in the Episcopacy where-
 — with God hath honoured you for the conduct of
 — his People, and to uphold the Ministers who vin-
 — dicate their Succession from the origin of the
 — Christian Church to you.

— Seeing therefore no body ought to refuse to
 — bear Testimony to the Truth, we hope from your
 — Uprightness and Equity, that your Lordships will
 — be so kind as to Ratify our Ordination; and ~~if~~
 — ~~to~~ acknowledge us as Members of Christ and Mi-
 — nisters of the Church of *England*, whose open Pro-
 — fession we do; being ready to lay down our Lives
 — and spend our Blood, to uphold her against *Rome*;
 — and to do her all the Service due unto her a-
 — gainst her False Brethren, in our Writings and
 — Sermons.

— May it please you ^{Lordships} ~~therefore~~ to take into Con-
 — sideration all the Ecclesiastick Profelytes, the weak
 — Body

Body of which we represent here, who all Recommend themselves to your Protection for their Subistence, which the *French* Distributers unjustly refuse them, out of Envy and Interest; and which they can never get quietly and according to Equity, unless they be paid by one only *English* Man; for seeing the *French* Committee used their own Ministers very ill through diverse pretences, by Lessening, Stopping, or Cutting off their Pensions, when they received not the adorations nor gratifications in Service or other ways, which they expected of them; insomuch that being no more able to bear their Tyranny, they at last shook off the Yoke, by presenting a Petition full of Complaints against them, to King *William* of Glorious Memory; with how much more Reason will those Rich and Insolent *French* Distributers use ill, and destroy the Ecclesiastick Profelytes, by Reason of their own Interest, and the deadly Hatred they bear to them in their Heart, ~~having not been able to avenge themselves upon their true Persecutors:~~ which Hatred they have pushed so far, as to say, a Profelyte ought to have Hair in the hollow of the Hand to be a good Profelyte. Those that have spoken so, are the two Pretended Brave Ministers *Meinard* and *La Riviere*. If the Profelytes would speak so of them, as being a thing that befits them better than the Profelytes, they would leave no Stone unturned to devour them, and to be avenged; but the Profelytes must bear all from those new *Pharisees* as Christ and his Apostles from the Ancient ones; ~~we could wish they had upon their Tongue what they say must be in the hollow of the Hand of a Profelyte that their Tongues might not Lye so easily, nor Blacken those who are more Honest Men than they.~~

Wherefore we most humbly beseech His most Gracious Majesty; and all the Members of this August Assembly, to Grant us the Favour to be

— be paid for the future by one only *English* Gentleman, and to allow us that Stock of Money which shall be thought fit for that purpose.

— Neither doth it avail any thing to object that the said *English* Commissioner shall not know them; for, if any Ecclesiastick Profelyte can Live without those Charitys, or should chance to fall into some Fault, the *French* League, with the other *French* Refugees who receive a Pension out of the Money of the Royal Beneficence, out of Envy and Interest will let that *English* Pay-Master know all that they shall be able to prove; and we our selves would acquaint him with them who should be such, if such a thing should happen; that they may amend themselves, or be put out of our Body: we could also examine the Testimonys of the Newly Come, as being the only and true Judges thereof, because we better know such Testimonies than the *French* Commissioners, who are their adverse party.

— But however, if his Majesty was not pleased to have it so, may it please him and your Noble Company, to choose every other third Year two Ecclesiastick Profelytes to be Commissioners in the new Committee, one of which should understand *English*, because of the *English* Commissioners; that the *French* may not go on any longer with their Injustices to the great Scandal and Spiritual Ruin both of the Profelytes, and the Papists of *England*, and ~~even~~^{yet} of many Honest *French* Refugees, who have a very bad Opinion of their Elders and Ministers because of that.

— In fine, Being sure of the Equity and Justice of these two venerable Houses, we dare still represent, that all the Poor shall be always unhappy under the unjust and pretended Power of our Rich *French* Men, according to *Seneca's* saying, *unquam erit felix quem torquebit felicior, Sen. l. 3. 30.* unless the Remedy proposed in their behalf,

in the 19th. and 20th. page be put in Execution. Their Credit and Authority, which have made their Vices go for Vertues hitherto, and their Policy for Justice, give them entrance into the Lords's and Judges's Houses, in whose mind they make us go for Wretches, and impute to us the Crimes which we could charge them with; if they would permit us the entrance into those Houses of Justice and Charity.

During these 15 Years, the Poor have complain'd, as we do now, and yet never received any answer of the Petitions presented to the Sovereigns and to the Judges; the Secretaries, Gentlemen, and Chaplains have been all along suspected to have been either Hired, or of intelligence with them, as some on us can give a sufficient Testimony thereof; especially one here present will Witness, that one *Gray*, a Secretary, Convicted of the Crime of High Treason in the last Wars, and Condemned to be Quartered, owned to him he Learnt the *French* Tongue, only because he served the *French* Men, and that he received of them 50 or 60 Pounds Sterling *per annum*. if a Man so nigh to his Death ~~his last Words are~~ to be believed, such a Witness will be without contradiction.

To prove their Craftiness, Wickedness, and Designs they have formed for Destroying Profelytes, there is no need to return to the foregoing Reigns, and Ministrys; each day is more than sufficient to Justify, what we set forth.

We carry'd our Complaints the 19 of November last, to My Lord Bishop of London, and shew'd him the most base and perfidious Treachery Committed since the Reformation, towards the Profelytes; that the *French* far from doing Justice to that Ecclesiastick Profelyte, who resisted the Temptations and Promises of Money made by the pretended Jesuit before spoken off, would make him undergo the Pains which that *French* Minister

fter Seducer, who called himself a *Roman Priest* and a *Jesuit*, ought to have undergone; nay, the 21st. day of the said *November*, the said *Prose-lyte* was Threatned by *Mr. John Dubourdieu*, to be sent to *Newgate*, in the *Lord Bishop of Londons* House before his *Chaplain* and *Five* other *Persons*: He told him moreover, there was a *Warrant* against him, and that he wondered that he was not yet put in *Prison*; that there were *Spies* set after him and his two *Companions*, to observe their *Actions*: is not this way of *Dealing* quite unjust? what did that *Old Hypocrite* and *Unworthy Pastor* pretend to, but to fright these poor *Profelytes*, and oblige them to go back, lest the *Shame* of so black an *Action* of one of their *League*, should be cast upon their whole *Body*, the defects of which they cloak, even to the *Cost* of the *Innocent*.

Ought they to give such *Examples* to them who fly from their *Enemys*, and to whom even *Flatterys* and *Demonstrations* of *Kindnesses* in a strange *Country* are suspected? Is not this *Shutting up* the *Door* of *Heaven* to them, and taking it by force from them.

- All our *Comfort* in that *Sad* and *Lamentable*
- *Condition* is to have recourse to the *Mercy* and
- *Justice* of this *Charitable Nation*, which *Governs*
- us, or at least which ought to *Govern* us, and
- not *French* *Foreigners*, our *Deadly Enemys*; thus
- if any of us should fail in any thing, we might
- say with reason what *God* spake by his *Prophet*
- to *Israel*, *Perditio tua ex te Israel*; whereas there
- is none but our *French Men* who make us *Mi-*
- *serable*.

Seeing therefore there is no *Nation* in the whole *Universe* more *Generous*, and more constant in her *Generositys* than the *English*, there is reason to be *Surprized*, how it can be, that after so many considerable *Collections* of *Money*, so many *Pious*

Pious Legacys, and so many secret Alms, gathered these 30 Years past, there should be any poor amongst the *French* Refugees. This can proceed but from the Covetousness, or Fraud of the Depositorys thereof, or else to excuse them, from their Distinctions of Nobles, or pretended Nobles and Plebeians, of Friends, Relations, and Countrys of the First, Second, and Third Rank, as may be seen in their List; all which are Maxims quite opposite not only to Charity, but also to Single Distributive Justice, of Mathematicks, which will have the Distributers to Distribute the Charity Money to every one, not according to his Quality, but according to his Want.

All the ^{formerly have been in} ~~States~~ of our *French* Men, afford too many ~~people~~ of what we set forth; amongst our Noble *French* Men who have the Pay; there ~~are~~ ^{being} some who have been Chimney-Sweepers, Lackeys, Stewards, Footmen, or Boys, and are now Lieutenants, Captains, Colonels, or Ensigns. Ladys, Girls, and Boys of People, who never served in the Wars, have a Pension settled upon 'em in the Civil List of *England* and *Ireland*, upon the Recommendation of M — L — G — T. a Commissioner of the *French* Committee.

Rich Folks, who have been Faithful to those Gentlemen, are already set down in the Civil List, to succeed the first who shall Dye. Such as were only Life Guards in *France*, without Learning, are become within these two Years Magistrates. In the Ecclesiastick State Favour is not lesser than in the foregoing; rather than to make use of an Honest Profelyte a Philosopher and Divine, they have got Shoemakers, Peasants, illiterate People, and without Education, Ordained. Are they never such Ignorant, or Unworthy Persons, they are recommended by them to Mr. R — n or to his Wife, and at last they have Churches granted unto them. Mr. B — t a *French* Commissioner

can also make whom he please have the Pension; no wonder therefore, if those Heads of the *French* Refugees back them, Cloak their Injustice, and destroy the just Complainers: Nay, they will endeavour to impose upon the King, either by themselves or by some Ministers of State, if they can; for the League though never so Guilty, must Triumph always over Truth and Innocency, and be acquitted from its Murders and Slaughter.

One must be either a *Norman*, or a *Gascoon* to be happy. As for our Body, we don't Measure the Profelytes by the province of their Birth, but by their Probity, Learning, and Merit. But that it may be known to all the World, that we are Faithful Subjects to King *George*, and Faithful Ministers and Members of the Church of *England*; and that none of us may be found unworthy of the Favours and Beneficence which we have made bold to Beg for, we intreat with a most profound respect this August and Pious Body, to use all the Authority God hath given them to oblige the chief *French* Presbyterian Ministers and Elders, to prove in your presence the Scandals, Crimes, and Vices, ~~which~~ they have imputed to some of us, nay to the whole Body of the Profelytes, and ~~who~~ hitherto have made so odious to all the Name of Profelyte, and ^{now} make us unhappily perish; and we will prove all that we have set forth against them both in this and other small Books set forth by several Profelytes. If we had not had more Moderation and Charity for them than they have for us, we should crave leave of the King and of your Lordships, to compare their Manners, Life, and Conduct with ours, which is free from Intemperance, and the other Vices which defile theirs.

The Author, who wrote a Book for his justification against the *French* Committee and its League,

to clear himself before God and Men against their Lies, though he had cleared himself three times of the thing, for which they have newly cut off his Subsistence, 1st. Under the late Bishop of London, 2^{dly}. in Open Court, and 3^{dly}. before Justice Bealing, would ^{have} proved his Book from the beginning to the end, but they would not let in two Witnesses with him, which no Court of Justice ever refused; nay, they would have him to appear alone in their Assembly, but he could not do that in Conscience, because they would strip him off from his ^{own} ~~proofs~~ ^{deeds}, and be False Witnesses against him: Nay, though he is the most Patient and Moderate Man in the World, considering his long Suffering from the French League, he having no Body with him in their Assembly, they could say he has abused the Company and wanted respect: and upon such a false pretence would have sent him to the Round House to disgrace him: besides they reject the Oath of the Profelytes and the Oath of their Accusers, who are always some of the Distributers or of the League, that's, their adverse party; how can then a Profelyte justify himself against their Calumnys, and what inquisition in Spain and Italy is like unto this? Therefore he trusts himself no more to them, knowing them of Old, and by his experience.

Furthermore, two of his Creditors would have Arrested him, before he could get into their Assembly, and so they Summoned him twice to come into their Assembly, after they knew from his own Mouth that he could not come by reason of the said two Creditors, to whom he Owed six Pounds ten Shillings; and that he would not come unless they suffer him to bring two Witnesses into their Assembly, and Pay the said Summ to the said Creditors; all which they have refused.

Which Injustice and Oppression obliged him to Arrest

Arrest Mr. *Guilbon*, in *Forma Pauperis*, to prove the Lies whereby he had made him be excluded from the Royal Beneficence, and had taken away both his Honour and Subsistence, or else to repair the damage he had done him thereby against his own Knowledge and Conscience; but on the day of the Trial, the *French League*, who had made use of *Guilbon* to Destroy the said Profelyte, sent an *English Justice of the Peace*, Named *V——a*, to save Mr. *Guilbon*. This *V——a* said to Sir *John B——t*, that the said Profelyte was not excluded upon the Words of Mr. *Guilbon*, but because he had writ a Book against 'em; which was false, the said Book having appeared five Weeks after he was excluded: nevertheless such a Falshood put in the Mouth of Mr. *V——a* by the *French* who had imposed upon him, prevailed so much with Sir *John B——t*, that he presently dispauper'd the said Profelyte, without putting the Witnesses of the said Profelyte upon Oath, to whom he had given Summons. Nay, if he had put upon Oath only Mr. *Wilcocks* an *English Minister* in *King-street* behind *Golden Square*; he would have given his Oath it was upon the Words which Mr. *Guilbon* had spoke that the said Profelyte had been Excluded: however the said *Guilbon* being not able to prove his Words, paid all the Cost.

Speaking of Mr. *Willcocks*, we will say this by the by, an *English Man* asked him why the *French Distributers* gave a Pension to many Rich *French Men* who had no need of it? He answered the *French* said that such Rich *French Men* were Poor when the Pension was First given them, but that they were grown Rich from that time, and therefore their Pension could not be taken from them. Which only thing openly sheweth their Injustice.

1st. Because Charities are given only to Relieve those who are in want (for the Kingdom wants Money

Money to pay the Debts contracted in the last Wars, and never intended to give 15000 l. to Foreigners who are Rich and don't want it, whilst the Poor Natives Starve in the Streets of London.

2dly. Because the French Distributers observe not the same thing towards the Profelytes; for, as soon as they see a good Suit of Cloaths upon the Back of a Profelyte, though he is very Poor and much in Debts, they cut him off from his Pension, pretending he can Subsist without those Charities.

Now the above mentioned Author, instead of deserving any Punishment for the Book he hath written against the French Committee and its League, ought to be rewarded both by the Protestant Religion, the English Church, and the State, having declared in it ~~that~~ whereby the French Refugees stop't the Propagation of the Gospel and might have drawn the Curse of God upon England; Therefore as a Faithful Servant in the House of the Lord, and as a Faithful Subject to King GEORGE, he was bound in Conscience to reveal those Truths, and not Cloak 'em any longer.

1st. Because he had been Persecuted 13 Years ago, and had from that time the experience of their Injustice and Wickednesses.

2dly. Because he saw there was no Hope of any Amendment in them, but on the contrary, they grew worse every Day, and their Wickedness was come to its fulness.

3dly. It was the fifth time they had taken from him both his Honour and Subsistence for a thing (wherein he is Innocent, of which they are Guilty, and which they knew had been judged Three times, both by the Church and the Civil Laws,) and also for other Lies which they cannot prove, and which Consequently they ought to Recant, beg his Pardon, and ~~repay~~ all the evil they have done to him in his Reputation, in his Corporal Life, and in the Charity Money, unjustly taken from him through false Representations; for, as says St. Austin, *Non Dimittitur Delictum, nisi restituatur ablatum.*

4thly. They refused to hear his Justification by Word
of

of Mouth both in Publick and Private nay they rejected him as the Dung and the Dirt of the Streets. *5thly*. They have served him so Five times, and at each time he lost two, three, or four Months to wait on 'em at their Doors and Assemblies, and at the Door of the *English* Men, to intreat them to have pity on him, and to Beg Justice against 'em. *6thly*. This is the 5th time they have ruined him by their Lies and Slandering; even at *Kensington* they hindred him from having any Boarder, by spreading by their *French* Refugees he was a Papist. By which False Report no Body would Trust the Education of their Children with him. *Mrs. Harper* a Grocer, with many more, will justify the Truth of it, which is a great Malice in them, knowing that he was Naturalized, that he writ against Popery in his Books, had confuted the Papists in this Country in several Occasions, and Challenged their best Scholars in this Town: Nay, to ruin his Boarding School the better their League spread the same false Reports, whereby they have excluded him this time from his Pension: Which was the Cause that he Broke. We pass over in Silence, that they ruined his Good Name in the Vestry of *Covent Garden*, and *St. Martin's Church* the last Year; that in 13 Years out of 15000*l. per annum* they have given him, but Sixteen Pound Ten Shillings, and have made him spend as much to get it, besides the Trouble they have put him to, and the loss of time which is incredible; that he was weary of their Deceit and Malice, and could no longer bear their Persecutions, his Patience being not infinite. *7thly*. He hath but in his Book imitated Christ and *John the Baptist*, who gave openly the Character of the ancient Pharisees in their Sermons. Neither d'ye say that they knew the Heart, for neither *John* nor Christ ever gave such a reason, but only that they knew the Tree by its Fruit. The said Profelyte besides such a reason, hath also the experience of their ill Conduct and Criminal Actions for these 13 Years he hath embraced

embraced the Doctrine of the Episcopal Church at *London* in the *French* Church of the *Savoy*, for which reason they have destroy'd him. Don't pretend neither to say that it was a Defamatory Book; you may as well say that the Sermons of *John* the Baptist and Christ were Defamatory: Besides, that no Body Preacheth, nor makes Books to the Praise of the Wicked. Publick and Obstinate Sinners who will go on with their Wickedness and who destroy their Neighbour before your Eyes, must be Publickly reprimanded, to deter the others from imitating them, and to save their Neighbour, otherwise you should be answerable at the Judgment Day for the Blood of the Righteous, Innocent, and Poor, spilt by them: You ought to expose your Estate and Life, after Christ's Example, to deliver them from the Lions Paws, and the Woolves Teeth; else you have no Charity for your Brother: And if you have no Charity, all the other good Works profit you nothing, 1 Cor. 13. 1, 2, 3.

8thly. He is a Man, he was urged by his Creditors, and reduced to the last extremity, they had unjustly taken from him his Reputation both in Publick and Private; therefore he was obliged to set forth a Book to recover it both in Publick and Private. Conscience, the Law of Nature, and Charity for himself, and his Neighbour, commanded him to write such a Book.

Besides he hath not published it in the News Papers, it hath been Sold in no Shop; he gave it only to the Commissioners for his Just and Necessary Defence, and to recover his Subsistence; but, when he saw, this had done nothing, the *French* through the Eloquence and Deceitful reasons of the best Scholars of their League, having imposed upon the *English* Commissioners, he sent the same Book to the Principal Ministers of the Kingdom, to appeal to their Consciences for Help against his unjust Murderers and Murderers of the Protestant Religion, to be Righted by them, and to hinder the *English* Nation from being imposed upon; that the Government might bring a present Remedy to the Criminal and Thievish Conduct of those disguised Enemys of the *English* Church, of Justice, and Charity. Wherein the Author hath done nothing, but what

the Natural Law, Charity, and the Fidelity he oweth to God, to the King, and to the State, allow'd him.

We are also very much offended to see that some of those Ancient Ministers and Elders accuse us all of Incontinency, that we may not make use of the Shameful and Scandalous Terms used by those unworthy Pastors of Christ's Flock, by publishing this Calumny against us; if they will maintain it, we our selves will put Stones in their Hands to cast against such as shall be Guilty of it; but it is so far from that, that they will be obliged to Condemn themselves. We speak the same of the other Vices they charge us with, as of this. If those good Gentlemen had not a better Share than we, in the Royal Beneficence, in the Collections of Money, and Alms, they would not haunt (as they do every day) the Taverns of *London*, without excepting the Sundays, to the great Scandal of the Faithful, but especially of the Ecclesiastick Profelytes, who always Shun those places, lest they should dishonour their Character.

Is it not astonishing, that those who are the Scab and the Scurff of the Protestant Religion, be so impudent as to charge us with things which they can't prove? Do they not do so on purpose, that the Conversion of the *Popish* Priests, Doctors, and Pastors, may work nothing upon the Minds of the Papists of *England*, and may not turn Protestants; that they may by such a Craft enjoy the 15000*l. per annum* alone? Do they not constrain us thereby to make publick that which we would conceal of them out of Charity, and lest it should be a Stumbling Block for such as are out of the Church. We know there are Drunkards and Whoremongers, who have never been excluded from the Royal Beneficence, because they belong to the League. A certain Drunkard once left the Key of the Street Door on the outside all Night, thereby exposing himself to be Murdered and Robbed; and a certain Whoremonger, who is one of the Head of the League, wearing a Gown, and who was extreamly rebuked by his Father before his Death, for that Vice, to recover his reputation by pleasing the League, hath not ceased from that time, to destroy the Profelytes by his Lies and Slanders, going for that purpose to the Ministers of State, even to the Bishops and Archbishops, who
know

know nether his Heart nor his past Life; because they hide their defects, make the League go for Righteous and Honest Folks; that the Money may remain always in their Hands, and they may always enjoy their Pension; whereas if there be a Mote in a Profelytes Eye, they make it Swell to a Mountain, blaze it every where, and instead of admonishing him according to the Spirit of Christ, which is a Spirit of Meekness and not of Cruelty, they Kill him, by raking his Subsistence from him. ~~Every one knows what his Daughter hath done before her Marriage, being moved to that by the example of her Father whose Lies are the better believed that he is Tall and Old, and the League hath put him in a great reputation every where, that he may be thereby more successful in doing them this Hellish Service,~~ even to hinder the Profelytes from getting their Livelyhood by Teaching in Private Houses, they turn them out of them, either by giving an ill Character of them, or by saying they are lewd, whereby they hinder them from Teaching Misses and Ladys, or else by saying they are *Swissers*, or Born in a place wherein good *French* is not spoken, though they know the Contrary of all such things, and then they recommend *French* Refugees, either Lay, or Clergy-Men, who are nothing in Comparison to the said Profelytes, the half of the *French* Refugees being either *Gascons* or of *Languedoc*, whose pronounciation is course, bad, and unpleasing to the Ear. In their recommendations they look on their own Interests, and on the Interest of him whom they recommend, and not on the Interest of the Scholar, or of his Parents, whereby they Cheat the *English* Nation: therefore we desire all the Lords and Gentlemen who want a *French* Gentleman to Teach in their Houses, to be Tutor, Governor, or Chaplain, not rashly to believe the *French* Refugee Gentlemen, or Ministers, who recommend their Creatures to them, nor to reject the Profelytes, upon their bare Words, when they speak ill of 'em, or cry them down, but to inquire of the *English* Gentlemen who know them, or in whose House they Lodge.

The Author of the true *French* Grammar made for the use of the Young Princesses, and Dedicated to King *GEORGE*, read the Common Prayer in the *French* Church of *La Ron-*

delette; every one was charmed to hear him read so finely, but he read not twice in it; for they don't like fine Readers, when they are Profelytes, lest it should make the *French* Refugee Readers ashamed; it is even so with Preaching, for if a Profelyte Preaches better than they, they all join to Persecute him, and finally they destroy him, out of Envy as well as out of Interest. We have many Examples of this Truth. They keep also a deep Silence upon the Books made by the Profelytes, and cry them down, if any *English* Man praiseth them, that they may get no Reputation by them, though they by far exceed the others which have been made upon the same Subject.

In short, to conclude this small *Manifesto*, we declare that the *French* Refugee Protestants have Sworn our Ruin, only because God hath called us to the Profession of the Religion of the Church of *England*, and that we have intreated his Grace the Lord Archbishop of *Canterbury* and the Lord Bishop of *London* to uphold us, and to acknowledge us for Ministers and Members of the said Church: For it seems the said *French* Protestants will Domineer here as in *France*, and draw to their Party, them whose Power and Authority we implore.

“ Unless one professeth himself a *Presbyterian* there is no
 “ more Liberty to abjure here the Errors of the *Roman* Church,
 “ nor to follow the *English* Church, unless one Dissembleth
 “ or be *Presbyterian* inwardly. Our *French* Refugee Mini-
 “ sters of the Gown have declared it openly about Six Weeks
 “ ago, driving from their *Consistory* three *Italians* who desired
 “ to embrace the Protestant Religion, as professed by the
 “ Church of *England*: Even they boast to have an Iron Head,
 “ we don't doubt but their Hearts is the same: Neverthe-
 “ less we hope that that Iron Head, (which is the *French*
 “ League) shan't be able to pull down, or to overthrow the
 “ Church of *England* as by Law Establish'd. But to demon-
 “ strate still more palpably, that they are the Enemys of all
 “ them who profess the *English* Church, and that they are no
 “ more of the *English* Church here in *England* than they
 “ were in *France*, I'll relate some particular Facts.

An Ecclesiastick Profelyte having not embraced the Protestant Religion in *Switzerland*, and having refused to embrace

brace their Presbyterian Church behind the *Exchange*, to embrace the *English* Church, they cunningly got all his Testimonys duly Printed, Written, Sealed, and Subscribed; that he might not prove his Ordination, and they might thereby deprive him for ever of the Publick Charities of the Royal Beneficence, accounting that no Sin according to their Principles, because he had preferred the *English* Church to theirs: which Testimonys they had deny'd, and he had never got them back again, if he had not Writ two Letters to Queen *Anne* upon that account, and then to Cloak their Knavery they spread every where that he had been put under Censure by the Consistory of the *Savoy*, though they had proved no Crime against him, deserving it.

It happened that the Duke of *Shrewsbury* gave all the Cloth of the Mourning Hangings at St. *James's* House to Mr. *Guilbon* a French Commissioner, to distribute it to the French Clergy. A Profelyte who had some Months ago put on a Gown, went to the said *Guilbon*, to beg some of that Cloth of him as being almost Naked and Starving, but this Cruel Man who saw him pass almost every day in the Street, he being then his Neighbour, would give him none: But no Body ought to wonder at the Barbarousness of this Unchristian Man, for Mr. *Armand Dubourdieu*, Minister, gives the worst Character in the World of Mr. *Guilbon* in his Book, intituled, *Le silence du Fidel dans l' Affliction*, P. 67, 68, and 69, even so far as to prove him a Robber, and to put in Parallel the said *Guilbon's* Actions with those of *Whitney* and *Hall*, P. 71. In which Book he also furiously exclaimeth against three other Members of the French Committee and its League, to wit, Mr. *Crepigny* of *Normandy*, P — t a Physician, and *Beau Regard*; and if he had not a quick Satisfaction given him, though he be strictly bound by Interest with them, perhaps he had discovered their Deceit. The same Profelyte being almost Starved, having heard there was 5000 *l.* given by a French Gentleman in his last Will, for the French both Lay and Clergy-Men, without excluding the Profelytes, went to the Commissioners Named for the Distribution, but especially to Mr. *La Riviere* Minister, as being one of his Cloth, and the head Commis-
sioner

sioner who promised him as also the others, to help him with some Money; the time of the Distribution being come, he went to Mr. *La Riviere*, who told him there was some Money for him, and bid him go to Mr. S——y, near the *French Church* Named, *Le Carre*, who paid every one. He went to Mr. S——y accordingly, who having look't for the name of the said Profelyte in his Book, told him there was nothing for him; he answered Mr. *La Riviere* had sent him to him, and said there was some Money for him. Go from me to Mr. *La Riviere*, says he, and tell him he is a Liar, and that he himself hath put out your Name.

A Jesuit came over to *England* and embraced the Protestant Religion; every one ran after his Sermons. The *French League* out of Envy and Interest began to Persecute him (by making him go for a Spy of the *French King*) by Starving him, and threatning him with a Prison. He being frightened, and seeing himself unjustly Persecuted, and reduced to extrem want, out of Despair went to the Count *Gallash*, fell on his Knees before him, and Begged Pardon of God and Men for having embraced the Protestant Religion, saying of the *French* they were Devils and not Men: and therefore he entreated his Excellency to Convey him quickly from *England*. That German Ambassador gave him Twelve Guineas and a Footmans Livery and Pass-port.

It should be enough to say, that the Forgery of three of their Body, to wit Mr. *Satur* and *La Mothe*, Ministers, and *Braguier* the Secretary and Treasurer of the League, whereby they cheated Queen *Anne* and the Parliament, sufficiently shews of what nature those Folks are: Nevertheless we shall add these few Facts still, out of a great many more, which we pass over in silence for Brevity sake.

A Profelyte went to the Consistory of the *French* at the *avoy*, to ask for some Relief, but Old *Dubourdiou*, Minister seeing him in a Gown, told him, go to the *English Churches*, you have nothing to do here; as much as to say, seeing you have put on a Gown, you belong no more to this Church.

Many Profelytes, for always Receiving the Sacrament in the *English Churches*, or speaking a little too openly in half of the *English Church*, have been excluded from their Pension, or had it diminish'd. A

01 A Profelyte once asked a *French* Minister of the *Savoy* his Opinion about Episcopacy: he answered, they call themselves Bishops, and so we let them call themselves.

02 In the time of a Bill publish't against the Dissenters, that they could not Teach, unless they received the Sacrament in an *English* Church, the *French* Presented a Petition, that they might be excepted out of that Act of Parliament, and a *French* Reader wearing a Gown, said, we are like to be Persecuted in *England* as well as in *France*, whereby he sufficiently declared, that though they Read the Common Prayer and wear a Gown, they are not for the *English* Church: which is plain by the Certificate they give them who abjure the *Roman* Errors in the *French* Church of the *Savoy*: for they write in it that the Profelytes promise to Dye and Live in their Holy Religion, and will Conform themselves to the Rules of the *French* Church of the *Savoy*; whereas they should say they promise to Live and Dye in the Catholick Apostolick Christian Religion, now adays called Protestant; and that they will Conform themselves to the Rules and Discipline of the *English* Episcopal Church. The same truth is confirmed by their way of inflicting the Ecclesiastick Censures, for they twice admonish by Word of Mouth, without Witness, and without naming the Crime from which such a Spiritual censure is inflicted; so that they can take away any Persons good Name, out of Malice, and thereby hinder them from getting their Livelihood, by abusing Censures of the Church, and yet there is no Action in Law against them; whereas two Admonitions ought to be given in Writing and the Crime specify'd in it.

It would be tedious to Insert any more proofs here, we are Contented to say, their Words, Deeds, and Carriage towards the Profelytes, prove too much that they in their Hearts hate the *English* Church, and account us Enemy's of their Church when they see we are for the *English* Church, and Study how to Destroy a Profelyte cunningly at any rate, when they see he can do good to the *English* Church, by his Learning; and so much the more that they know they get thereby the Friendship of the Dissenters. Especially of the Papists.

As God's Glory, the Advancement of Christ's Reign, and the

the Protestant Religion's Honour, are concerned in it to which all the Nations of the World are to be called, being the true Sheepfold of Christ and the only Church to which the Name of Catholick really belongs, the two noble and venerable Houses are Humbly besought to consider the Crys and Complaints of all the Poor amongst us, who are threatned to be put in Prison for their Debts, if we have not wherewith to pay our Creditors; that our Creditors may have Patience, and we may not dye, with our Children, in those sad Places. Their Voice is the Voice of God, who beseech you, My Lords and Gentlemen, to make the Distributers give an account to you, every Year, of the Royal Beneficence, and of your Charities, which are the Poor's Patrimony, for which we pray to God to shower down his most Precious Blessings upon his most Gracious Majesty King **GEORGE**, as also upon your Persons and Administrations.

F I N I S.

Advertisement.

NOTE, like as that, to prevent the effect of the foregoing *English* Book set forth against the *French* Committee and its League, they have cunningly got a Certificate Subscribed by many Lay, and some few Ecclesiastick Profelytes, (that they did not Complain of 'em, and were Honest Folks) partly by their Promises of giving them more Money at the next Distribution, and that they should get thereby the Friendship of the said Committee and other *French* Commissioners; and partly by Threatning them (in case of refusal) with the Hatred and Vengeance of the said Committee, and Consequently to be Cut off from their Pension (which they do, when they please, through false Pretences and Misrepresentations,) and afterwards they desired them to come into their Vestry of the *French* Church in the *Savoy*, to bear the same Testimony of them only by Word of Mouth before 'em, without being put upon Oath; which those that know them, would not do, if they were put upon Oath, though thereby Poor, and reduced to the last Necessity: For the same reason to prevent the Blow and the whole Success of this *Manifesto*, which they knew to be in the Press, and perhaps knew all the Contents of the same, (we having been Betrayed by a Private Person,) to go for Charitable, and to be excused for their past Injustices, as if the want of Money had been the cause of them, they have quickly got an Advertisement Printed in the Daily Courant of the Third of *January*, wherein they have mark't for Treasurer an *English* Gentleman; which is already a good Beginning, if the *French* would suffer also the *English* Men to be Distributers, seeing they are the fittest Persons, and that the *French* have so ill Distributed hitherto.

'Tis that Treason of that Private Person, (in hopes to be rewarded by the *French League* for the rest of his Life,) which hath been the cause that the *French* have before hand made a Vertue of Necessity, foreseeing the effect of this *Manifesto* and of the Union of the Ecclesiastick Profelytes against their Ill Distribution and other Injustices: And therefore to prevent us, they have got that Advertisement of Charity Printed, to Recover their Reputation, hoping that the King and Parliament will not give attention to the Truth contained in this Book, but we hope by the Grace of God, who *hath the Hearts of Kings in his Hands*, that, Truth will Triumph this time over their Cunning, Intreagues, Gold, Deceitful Reasons, and Lies: Nay, even as the Duke of *Orleans* in *France* hath made all them who had robbed State of vast Summs under *Lewis* the 14th, to restore it again; and the Distribution of *Chelsea College* was inquired into; so it were to be wished that those Persons here which have received Penfions for 15 or 20 Years, having no need of it, were made to Restore the same; and that it should be inquired into the Distribution of the *French* Commissioners who have imposed thereby upon the Government, by making them give an Account of the Money which they have received from that time, after having first seized however on all their Papers and Secret Lists.

Lastly, to Crown the chief end of this Work, may it Please the King and the Parliament to allow to the Profelytes a Church of their own to perform in it the Divine Service after the *English* Liturgy and to Preach every Month a Sermon to refute the Errors of the Church of *Rome* for Converting of the Papists of *England* and their disguised *Jesuits*, to Silence those pretended Learned and Doctors of *Popery*, as *Apollas* did to the *Jews*; for seeing a Society hath been Established in this Kingdom for the Propagation of the Gospel in Foreign Countries, it seems very proper to Establish also a Society of Profelytes for the Propagation of the Gospel within these Kingdoms; so much the more that some of us have heard with much Regret that a great many Protestants are seduced and peverted by them in this Town and in the Country,

to the great Detriment of the State and Religion: Even an establishment of a Seminary for Profelytes would be very necessary not only to take out of it the most Learned Profelytes to serve the *French* vacant Churches, but also to instruct and resolve all the Questions, Doubts, and Scruples of them who will turn Protestants; for, like as the great Reformation hath begun through Profelytes, so also *Rome* must fall through Profelytes.

The Names of the Ecclesiastick Profelytes.

Malard, La Romeliere, Liegeois, Moreau, Durte, Coulet, Beau Mortier, Rouire, Lidourre, Guillemin, Flau, Deciseaux, Guibert, Clemaron, Charbonneau, Alvarado, Pineda, Monchada, Deleone, Depompone, Petri- ni, De Silva, Vanderegen, Bion, Dufrene, Glaris, St. Denis, Préfontaine, Privat, Lombard, Renoult.

Totum ad Majorem Dei Gloriam.

E R R A T A.

Page 1. l. 12. after Religion, read tho' false. and l. 18. after bold, read with much more reason. Page 21. l. 38. for Bishop read Bishops
Page 27. l. 16. for forth amongst, read forth. Amongst Pag. 29. l. 30. for Summoned him twice, read gave him twice notice. Pag. 32. l. 29. for tha the, read that he. Pag. 36. l. 38. for I'll, read we'll
Pag. 38. l. 16. for threatniug, read threatening. Pag. 39. l. 24. for from, read for. And l. 39. for Dissenters. especially read, Dissenters, especially.

Note, that this Book is to be had at Mr. *Malard's* in Long Acre at the Golden Lock over against Conduit Court, and at Mr. *La Romeliere's* in Cecils Court near St. Martin's Lane.



